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THOUGHTS I MET
ON THE HIGHWAY

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Henry Norman.

Thoughts
I MET ON THE HIGHWAY

BY HENRY NORMAN



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INTRODUCTORY

IN offering this little book to the public, all I wish to say is that I have written the thoughts it contains just as they came into my own soul. They have been a blessing to me, and I send them forth, hoping they will do good to others.

HENRY NORMAN.

Lynn, Mass.

THOUGHTS I MET ON THE HIGHWAY

NOTHING is worth believing that is not worth the time and trouble it takes to prove it. I always remember this when I hear evil reports of my neighbors.



YOUNG man, make a queen of your mother, and God will make a prince of you.



WHICH is worth the most, an arm or a character? The reason I ask is because I notice that when a man falls and breaks his arm, everybody seems to pity him; but when he falls and breaks his character, he seems to have few friends, but plenty of enemies.



THE true religion is that which thrusts its arm farthest through the slush and slime of sin and degradation to lift a soul to its own level.



THE most profound and most profitable words that have ever been spoken have been so simple that a love of truth



has been all that has ever been required to understand them.



THERE never was a sin committed which was not in some way related to some sin that I, at some period of my life, have committed, either by deed, word, or thought. And, this fact ever prominent in my mind, I am always reminded that, no matter what crime a man commits, my first impulse toward him must be pity.



IT is just as unnatural to be a millionaire as it is to be a pauper. And it is the unnaturalness of both conditions that causes envy in one and contempt in the other.



NO one can find complete joy in anything that is transient. Nothing affords perfect happiness but that which points to a future.



THE parent who cannot control and lead a child by love is not qualified to bring up children. It is strange that so many who call themselves Christians will worship that poetic expression of Solomon, "Spare the rod and spoil the child," while with the blindness of barbarism they walk over all the commands and examples of Christ, every one



of which breathes love, patience, and tenderest pity for children. Physical force is not so much as once recommended in all the New Testament.



How convenient, as well as sure, is every fixed principle of truth. No matter how ignorant one may be, if he is honest, that one virtue will acquaint him with all the other virtues and make him a wise and useful man. The virtues are all united and in perfect harmony, and to be acquainted with one is like being intimate with one member of a good family: through that one member it is easy to make the acquaintance of all.



RIGHT and wrong are so far apart that they never touch each other; and yet they are so close together that there is not room for a soul to walk between them. Every one must be on one side or the other.



So you say you don't believe the story of the Jews marching from Egypt to the Promised Land? Well, if you will trace yourself back to the time when you first knew there was a right and a wrong, a vivid recollection of very many of your acts will, or at least ought to, convince you that your life has been a complete repetition of that wilderness



experience of that rebellious host. You will see that through sinful ignorance and doubting you have suffered many times more and been many times longer in accomplishing all the good you have done than you need to have suffered.



No matter how poverty-stricken a man may be, nor how limited his education, his ability and opportunity for doing good will always be equal to his love for his fellow mortal.



How blessed it is to hear another's troubles and be able to sympathize. To the troubled one it is like a new lease of life, while to the one who hears in the confidence of honest love, it is a commission from the Court of Heaven to perform a holy work.



THERE is not a single position that woman has been allowed to hold that she has not filled with dignity and first-class ability. In proportion to the number of men in business, women are as successful as men; and fewer women fail in the same kinds of business than men. This is because they are not so extravagant as men and are better in morals, while they are equal in judgment. The boys who grow up under the hand of their widowed mother turn



out full as well as those who come up under their father's hand, and often better. And if a woman can be the making of a man, she can do anything. Knowing these facts, as I do, I should feel guilty of cruelest tyranny if I were not a Woman's Rights man with all my heart.



No matter what trouble I might have, whether it were poverty, debt, misrepresentation, slander, scandal, disappointment in love, or if in an unguarded moment I should commit a crime, my first move would be to take a position on the right side of it, which would be where the truth could speak and act through me, no matter how cutting it might be. Then my next move would be to examine the trouble thoroughly,—search it all over from head to foot, just as a detective would search a thief; for I would know that there was secreted somewhere about it something that would be very valuable to me. No trouble shall ever ride through my heart without paying its fare.



RETALIATION exasperates to madness and furnishes the foe with new weapons. But that non-resistance which is born of charity, showing its power to strike back with killing force, yet forbearing, arrests the attention of the enemy; and, while he is looking on and wondering why such sac-



rifice is made, love gets a hearing and the rebellious soul is conquered.



You can whip anything out of a child but badness, or whip anything into it but goodness.



If a silver-collared pug should jump into the finest carriage and take a seat alongside of the occupant, he would receive tender strokes and perhaps a kiss. But if a poor, sickly child, or an aching-backed washerwoman should ask to ride in the same carriage, it would be taken as an insult.



BRING most men face to face with the real definition of their profession, and they will deny it and turn away from it.



I HAVE ceased to inquire of the learning or party politics of a candidate for office. I have only two questions to ask concerning him: Has he done what he could toward bettering the condition of the poor widowed mothers of his community? Has he opposed all kinds of vice by trying to free its victims? If these questions can be answered in the affirmative, I know he is qualified to fill the highest office in the land.



EVERY profession of truth a man makes is sure to come back to him for recognition and redemption. He may make it in private, but it will come back in public; and just as he rejects or receives it, just so does he put on record before the world the full measure of his manhood. This is what proves and tests character.



ONE of the impossible things in this world is for one person to ignore another. It cannot be done. You may be angry with a man and decide never to speak to him again. But you will find that it requires more thought and effort to pass that man once without speaking than it would to salute him forty times. This is because there is no provision in nature for hatred.



NOTHING comes by chance. Whatever is, comes by a fixed purpose of truth, or by infernal arrangement. Trace the smallest mistake to its cause, and you will find it so.



PURE matrimony is of that kind of love that feels no conflict, sees no obstacles, fears no danger. It does little courting; is never at a loss to know what to do. The two become one as naturally and as quietly as two drops of water



come together in the hollow of your hand. This is God's method of forming two together. When it is not this way, it is always wrong.



WHEN we have a thrilling feeling come upon us on the line of truth, we are apt to think that it comes merely for our own pleasure to make us feel good. But the object of the feeling is to put us in a condition to conceive wisdom and power to perform some good work. And if at the time of such an experience we would look to God and ask Him what He would have us do, we would soon find that good feeling forming into thoughts, then into words, and then into action. For good feelings are like good desires: they must be organized before they can accomplish anything.



WHEN an emotion comes to your heart, be sure you do not let it go till it tells you what it came for; for it certainly has a mission or it could not come.



No man ever accomplished a great work who was not an extremist. For, in order to do a great and good work, one must be wholly given up to fixed principles, and every fixed principle points to the end of a truth. With the heart



and mind fixed on the happy result, and seeing it as the architect sees the structure, even before a stone is laid, he is led to adopt extreme measures, because, if he did not, the work would never be accomplished. Herein lies the greatness of leadership. The masses do not see the completion of the building as the architect sees it, and how much less the completion of a great moral structure.



As the skilled sculptor looks down through the rough rock and sees a polished statue, just so does the true child of God look down through a whole life of sin and see a soul clean, pure, and God-like. This is the power of Christian vision.



THERE are only two safe and available offices of the imagination. One is that which makes us think of ourselves as being in the same condition as those less favored than ourselves; the other is that which leads us daily to the end of life's journey, and points us back to our record.



DID you ever notice what great relief there is in confession? No matter how black the crime of which I might be guilty, the first thing I would do after repenting would be



to confess it to some one who would sympathize with me. Such a sympathetic person can always be found; for God always has such people in every community. No man, however strong he may be, can himself alone bear the recollection of his wickedness without great suffering and mental injury; but when once confessed, the burden all goes.



IF you are going to build a meeting-house to worship God in, raise your hundred thousand dollars if you can; but be sure not to put more than ten thousand of it into the structure. Then take the other ninety thousand and put it into houses and land. Be sure to have land enough to each house to keep a cow and poultry, and to raise vegetables. Then put into each house a poor, but devout man and wife, who are beyond middle life, and put under their care two orphans, with the understanding that they can live there and have all the land produces, so long as they are kind and true to the children. Then every house would be a Christian monument, and every child a walking sermon, and such a sermon as a sceptic could not contradict.



I FIND that if I keep my mind constantly fixed on the truth (which I can do), no evil can approach me without



a presentiment. Sin is somewhat like a rattlesnake. It can't touch us, in spite of itself, without first making some kind of a noise.



IF I had no children of my own, I would consider myself living in open rebellion against God and human nature if I did not adopt some poor, uncared-for child and cover it with true parental care.



THE only exhibition of true democracy that this world has ever seen took place in the beginning of the Christian era (Acts iv, 32). The great and grand lesson taught there is, that one Throne in one universe is enough; and that men are never properly governed until they have been melted into brothers.



WHEN two confidential friends fall out there comes a test of character. The one that gives away the other's secrets first is the one that was wrong, both first and last.



DID you ever think how disgustingly foolish it would be to create men to live here for seventy years and then die and let that be the last of them? Most people have three hours' hard work, or pain, or perplexity, or sorrow, to one



hour's happiness. Why, if there were no happy future for the righteous, I would consider him the wisest and kindest man who devised the easiest and quickest method of suicide.



THERE is nothing that has less method than natural and honest conversation. It is fashionable, in what is called polite circles, to say, "Excuse me for interrupting you," and, "I beg leave to differ," and, "Beg pardon." But in natural and honest conversation, where the spirit of true friendship presides, there is none of this. The spirit of the conversation makes everything to harmonize; that is, nothing that is said is looked upon as an interruption, and difference of opinion gives Truth a chance to teach. Hence there is no need of asking leave to differ; for all are seeking for light.



THOUGH man be converted, washed, and consecrated to divine service, he cannot remain in a safe and progressive condition for one single day unless he is agitated by something; if not by zeal, it must be by tribulation. But agitation there must be. Our Saviour says that "every branch in him that bears fruit is purged that it may bring forth more fruit." This means agitation. So let us not call



those cranks who are moved by the zeal of love to step beyond the boundary line of common methods to save man from sin. Neither let us who are called by "His name" get discouraged when God allows tribulation to agitate us, that we may be qualified for noble action, and purified to receive more of His image.



THERE is nothing that so beclouds and weakens the mind as smutty or unchaste thoughts and conversation. True wisdom only associates with virtue.



HOWEVER trying the case may be,
The insult great, or the injury bad,
A weak and cowardly man is he
Who to speak his mind must first get mad.



TRUE parental love can no more actuate parents to whip their children than hatred can prompt them to caress them.



As I am a black man, I would say a word about the color line.

No man was ever hated on account of his color or nationality. It is true that there is a prejudice against the



blacks; but it is no stronger against them than it would be against a white race in the same condition. It is just as impossible for human beings to hate each other on account of color as it is for the different colors of the rainbow to hate each other, or the different kinds of vegetables or animals to despise each other because of their different shades and colors. The strongest and most cruel prejudice that ever existed between races was that of the Jews against the Gentiles. So great was it that our Saviour used it to show the power of faith when it is exercised in the right direction; for He said, "It is not meet to take the children's bread and cast it to dogs." This He said to the woman of Canaan; and when her faith had proved to be the right kind, He gave her a compliment such as He never paid to any one else: "O woman, great is thy faith!" This was an eternal rebuke to prejudice.

All races have been subjugated, degraded, and enslaved at some time, and have had to pass through an ordeal as severe as the one that the blacks have been passing through in this country for the last two hundred and seventy-five years. Races are much like vegetables: they grow, bloom, and go to seed, and of the many seeds of many races a new nation springs up. When a nation is once broken and scattered, it never comes together again. A nation that



once dies never lives again as a nation. Its fragments mingle in with other races and help to make new nations. That is just what the blacks are doing in this country to-day. If all the African blood there is in this country was covered with black skins there would be about twenty millions of black people in the United States; whereas now there are only between seven and eight millions. I can point out forty persons within the limits of the city of Lynn that have African blood in them who pass for white. And this was the redeeming quality in slavery; for it is proved by ancient history, both sacred and profane, as well as by everything that is traceable to antiquity, that the blacks were once a great nation. But now they are not a nation, and never will be. The only way to raise them up from the heathenish and barbarous state into which they had sunken was to have them pass through the ordeal of slavery to the plane of civilization, and then mix in with other races; for without this mingling with other races no fallen race could be redeemed.

That is just what makes the American nation superior to all other nations. It opens wide its doors (or did before we had the misfortune to have a national government that was hypocritical enough to go on its knees to a few tyrants who called themselves democrats, and prohibit the Chi-



nese from coming here), and says to all races, "Come, and be one with us; we neither fear nor hate you." The nation that is not willing to receive within its borders all those of other races and nations that are willing to come, and give them all the advantages of all its institutions, is nothing but a community of tyrants and cowards. And there is nothing more ignorant and disgusting than the shoddy saying in this country that "all races had better keep by themselves." Those that preach that heathenish and cowardly doctrine are they who hold prejudice against the blacks. But it does no hurt whatever; for they, though perhaps the largest in numbers, are the weakest portion of the nation. The best people,—those who are the head-lights, pillars of truth, the real salt and power of the earth, God's own mouth-pieces,—have no prejudice against races. Therefore all that is required of any man, black or white, as qualifications to enter the best society on earth, are a contempt for pride and all vain things, a soul consecrated to God, and a mind given to the contemplation of the fixed principles of truth. For it was the want of these qualifications that brought all races into bondage to their own pride and lusts first, and then into weakness, ignorance, and barbarism. And it is the want of these same qualifications that makes many people degrade



themselves with prejudice against the blacks and other races in this country.

As regards the black people, I must confess that we act silly and make ourselves disgusting and hateful by finding fault because we are not fellowshipped by certain classes, and by trying to force ourselves into circles where we are opposed. There is not a good institution of any kind on this continent from which a black man is excluded. And any man that tries to force himself into an unprofitable institution, where he is not wanted, proves that he is not a good man, and makes himself intolerably disgusting. If any man opposes me on account of the condition of my race, I take it as a blessing; for I well know that any man who is so given to pride and ignorance as to be so foul-minded and false-hearted as that could be of no pleasure nor profit to me, and therefore no man for me to associate with. In this sense my color serves to keep me clean. I have never been slighted or insulted in any way by any person with whom I have wanted to associate.



O LOVE, love! what art thou? Thou art the wisdom of all truthful obedience, the explanation of martyrdom, the definition of every good work, the master of all languages.



Meekness and charity are thy weapons of warfare, and everlasting victory and joy will yet vindicate the adoption of all thy methods.



How blessed it is to have our mind so intently fixed upon God as not to know how much good we are doing.



MAN may bury his money and his talents, but there is one thing that he cannot bury, and that is his true character. Truth has decreed that that shall stay above ground, either for the profit or warning of others.



IN the highest sense, self is never lost sight of. The honest and best spent life is the telescope through which man views himself in ages yet to come.



ONE of the most foolish acts is that of trying to advise an original man; for no one can know his power to originate.



THE quickest and best way for black people to put distance between themselves and all the shoddy that holds prejudice against them is to become deeply interested in



the welfare of all mankind, and engage with all their might in every good work. To all white people that are not shoddy, color makes no difference.



NEITHER matrimonial nor Christian love is trustworthy and enduring until it has been in the refiner's fire and suffered pain; for human affection is not born into the world in a perfect state, and therefore has to be purified and moulded.



WE hear a great deal about the day of miracles being past; but the greatest miracle ever wrought is that of saving men from sin and melting them into brothers. This is the miracle for which all other miracles are wrought; and so great is it that the "angels have desired to look into it."



How dare this nation call itself Christian so long as it thinks murder more honorable than honest labor? What kind of a Christianity is it that, when a soldier in the act of killing his brother gets killed himself, gives his widow a pension, though she may have no children; but when a man, working to support his family, gets killed or dies,



leaves his widow and children to suffer cold and hunger? This sin of neglecting the widows and orphans is the very sin for which God rebuked the Jewish nation.



I HAVE known every kind of a sinner to become a Christian, save one; and that is the professional hypocrite. There doesn't seem to be any remedy for him. For if there should be a new plan of salvation instituted every day, his object would be to take advantage of it to practise hypocrisy.



TRIBULATION is God's own crucible. The zeal that is born of honesty is the white fire that melts the soul; and patience is the mould in which it gets its perfect shape.



GRANTING free speech is like giving vent to a sore: if the virus is not allowed to escape, the patient will die. Just so it is in a moral sense. If people are not allowed to speak out what there is in them, the mental virus will poison the soul to death. I never punish my children for anything that escapes their lips, for I well know that if the evil were not in them they could not speak it. My only remedy is to pour in virtue through words of love,



until there is no room for vice left. And how shall I know what my child is in need of if I make it afraid to speak that which it has?



It matters not how odd or unpopular a thought may be, if it comes from an honest heart it is sure to reach the heart of every honest person that reads or sees it, and will do good.



No one in his present condition can avoid doing as he does. Hence no man has a right to offer a rebuke, except he that has the wisdom, power, and love to change the condition of the wrong-doer. Christ Himself could not consistently tell a man to abstain from wrong if He could not give him power to do right.



THIS world has been at war with itself ever since it has been a world, and has not got itself conquered yet. And what is true of the world is true of an individual; for every man is a world in himself, because all the elements of the world are in him. What man ever conquered himself, or what man was ever master of himself? This nation is proving the great fact every day that no man can be his



own master, that no nation can secure for itself freedom and happiness. Here are sixty millions of people with the freest constitution and institutions of any nation on earth, and every man a voter; living on a continent that has a capacity for feeding and clothing all the people in the world; and yet with all this, and with a knowledge of the experience of every other nation for thousands of years back, this nation to-day has as little happiness as any civilized nation in the world. All this goes to prove that man can have peace only as he obeys his Creator. For nothing is conquered or made happy by its own equal.



THE man who fancies himself delivered from vice, and has not the deepest sympathy and pity for those who are in the same condition, is in bondage to a worse vice than he was before.



No man ever did a wrong act while in his right mind. Therefore, Charity is every right-minded man's counsel.



THE most that fashionable religion does is to make us gather up our garments from those less fortunate than ourselves. But the true religion, that comes of Christian-



ity, constrains all those that have it to wade through the slush and slime of sin to bring the lowest up to their own level. There is no sacrifice, no wisdom, no greatness, no work, no knowledge, no life, that is equal to this.



No truly great man or woman was ever born of a woman that was too proud, vain, and unnatural to nurse and take care of her own children. Humanity is something like wheat: it takes its character from the soil that grows it.



WHATEVER may be the trouble between two persons, there is always a chance to settle that trouble in a way that will form a stronger friendship between them than there ever was before.



THE boy who is driven to church is generally led to the devil. But the boy who has the right example of Christian parents at home generally drives the devil all through life.



I HAVE known proud persons to become humble, drunkards to become sober, unchaste persons to become virtuous, atheists to become Christians, but I never knew one



of these to attribute his salvation to anything said or done by any great pulpit orator. Which fact proves to me that the kind of talk that a sinful world can applaud is not the kind that saves souls.



IF all the officers, as well as the rest of the men aboard of vessels, were prohibited from having deadly weapons, it would stop all brutality and murder aboard of vessels. For, as a rule, captain and mates are tyrants; but they could not tyrannize the men if they had not the advantage of them; and, as tyrants are always cowards, every captain would make sure to ship none but men of good character, for he would be afraid to risk his life with bad men. And if he were not afraid it would not be safe nor wise to ship bad men anyhow; so it would elevate seafaring life in every respect.



PURE bravery never fights physically; yet it always proves itself superior to and demonstrates its power over its enemy.



IDEAS are produced by guess-work. They come without feeling and are most always wrong. But pure thought always comes like a flash of lightning, hits you all over,



and thrills your very soul. It always employs one's feelings; in fact it is feeling, because it is life, and is always right.



THE best, surest, and quickest way for a man to become useful to his fellowman, and also to grow in wisdom, knowledge, and power, is to hasten to impart what he knows and understands to all that will hear him; but it must be done from the heart. And he should seek to do it in private talks with individuals as often as possible; for it is the private talks that do the work. The greatest thoughts spoken from pulpit or platform would do little good were they not talked over in private.



TRACE true Democracy to its source, and you will find it close by the "Sermon on the Mount."



WHEN people study theology they only learn God's reputation as it is given by speculating men. But when they begin to listen to that voice of love which speaks within every man's soul, then they begin to learn God's character, because they begin to obey Him. The quickest and only true way for a child to learn the real charac-



ter and power of a good parent is by strict obedience. The man that is filled with God's character despises all theories concerning God. The study of theology is the amusement of custom-made ministers. It matters not how great and good your father and mother may have been, you will never be able to do them as much honor, nor the world as much good, by trying to study up and write out an explanation of their character, as you would do by living their character right out in your everyday work and conversation.



WHAT people seem to be more anxious to learn than anything else is how they can conform to every vanity in dress and everything else; go to all worthless entertainments and still have money enough; how they can indulge all lustings of the flesh and still be healthy; how they can live in sin and have the peace of righteousness.



THERE are three things that but few people make proper use of; namely, liberty, wealth, and learning.



I FIND that we cannot break any one of the Commandments without violating Nature. Let any one who thinks



me mistaken look well into human nature, and then observe carefully the result of obeying the least of all the injunctions in the Bible.



THAT man is to be pitied who thinks more of law than of love; for it is evident that he is ignorant of law's object.



WHETHER married or single, it is the duty of every man to support a woman, and the right of every woman, married or single, to be supported. This all nature teaches us. In all communities where women have to work the hardest, there you will find the least virtue, the least intelligence, and above all, the least love. And I say, and know, that no nation can rise wholly above the level of barbarism until it grants a pension to at least all of its widowed mothers.



IF a proud man could see exactly what is in his heart, it would scare him to death.



How blessed it is, beyond all power of expression, that when torment would gnaw into the very core of our soul,



we can immediately enter into perfect peace by so simple an act as fixing our mind on our Heavenly Father. I speak from experience, and know what I am talking about.



A MAN is no more to blame for being born a thief, libertine, liar, loafer, drunkard, or murderer, than he is for being born with any physical disease.



JUST as soon as I was old enough, I became a Free Mason. Not for the good it would do me, or any one else, but merely through pride and curiosity, the real reasons that lead all fools to join secret societies. But I soon saw that a secret lodge was a place of sin and delusion, and came out. The purest and greatest men and women will tell you that the only way you can lead a useful and noble life is to live openly and in the light. Remember it is only sin that seeks darkness and secrecy. Remember also the words of our Saviour: "In secret have I said nothing."



A BIGOT is a man who has been convinced that a thing is right, and whose action is equal to his conviction. It is bigotry that kindles the fire that eventually burns off



the dross and leaves us the pure gold. All truly brave and honest men are bigots.



THE greatest power that man can have is that of fixing his mind wherever he wills. Were it not that he has this power he could not be guilty of sin.



As proof that the Bible is true, what man ever lived according to its teachings and was sorry for the result? And what man ever lived an opposite life and was glad for the result?



ETIQUETTE is one of the fine arts of deceitfulness. I never knew one to conform to the rules of etiquette who was not a hypocrite. But courtesy is an act of universal love, for it bows to all alike.



THE difference between true greatness and great shoddy is this: One pays a hundred dollars for an oil painting of a little beggar girl, and hangs the picture in his parlor, though if he saw the little beggar in his house he would drive her out as he would a dirty dog; the other ignores the



picture, but adores the girl, and spends his dollars in trying to bring her to his own level.



IF women would study and learn the power of defence with which nature has furnished them, they would not have much fear of wicked men. For there is nothing in this world that has such repelling power as a woman's eye, if she knows how to use it.



A MAN is never honest as long as he tries to appear so.



IN order to have inspiring thoughts, the soul must breathe them, as the lungs breathe the air; that is, without effort.



ANY Christian man who knows how to court a girl properly knows enough to preach the gospel. For when a man seeks, in a proper way, to make a girl his wife, he does not study up stories to tell her, nor does he try to devise methods to entertain her, but in love's own simple and earnest way he presents to her the one great object of her own natural desire — which is a husband. So it is



in preaching the gospel. For the natural desire of every man's soul is to be in harmony with truth, and when the preacher yields himself wholly to truth he will find that preaching is only courtship on a higher plane.



TRUTH is so plain and simple that we should be careful not to use many words in presenting it, lest we obscure it. We should simply let it declare itself through us in its own way, and let those who hate it, or are ignorant of it, do the arguing, and let our lives do the proving.

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IN dealing with intemperance, as with every other sin, my method is to deal directly with the drunkard. I might set the torch to all the distilleries and grogshops and convert them into ashes, but the drunkard would still be in bondage to the infernal appetite, all the while trying to invent some method by which to gratify it. But if he be converted from the sin while in the presence of it, then he is doubly trained and doubly saved.



THE two greatest works that were ever done on this earth were accomplished without secrecy and in public. I al-



lude to the instituting of Christianity in the world, and the planting of democracy in this country. And as I am a child of both, I say cursed is everything that is done within darkened windows and tiled doors.



TELL me how much sacrificial love a man has for his fellowman, and I will tell you how much true greatness there is in him, and what he is worth to the community.



No matter how little a man may know, when once his heart becomes fixed upon a noble object he should no longer bewail his ignorance, for the very truth of the object itself, if he fully yields to it, will furnish him with all the wisdom and knowledge that he will need. One truth always has power and understanding with another.



THE most dangerous snare for young women, and the greatest incentive to young men to become licentious, is that popular society of men and women which holds up its hands against the woman whose chastity has been violated, while with outstretched arms it receives the libertine that seduced her. There can be no greater mockery of virtue,



nor no greater hypocisy, than this barbarous custom of shutting out the girl because she could not control two natures, and receiving the man, who is guilty of the whole crime. God ever deliver all innocent young people from such society.



WHEN a man gets into a condition of mind and heart where he cannot cry in sympathy with others in trouble, that man is in a dangerous place. For a tender heart is the only true sign of a pure and noble soul.



No man is fit to take a wife until he knows the difference between love and lust. But very few men know that difference.



TRYING to stop the progress of a righteous man is like trying to stop the onward flow of a stream of water. He apparently stops, but he is only growing in strength to sweep everything before him, which he will surely do.



I HAVE seen a great many persons who were slaves by law, but the most servile slaves that I can imagine are those who, having liberty and knowledge, do not dare to say



and do what they believe to be right, for fear of being denounced by those who they know are in no sense better or wiser than themselves.



A MAN never knows the real power of bravery until he can look an enemy in the eye, and tell him the whole truth of wrong doings, without the excitement of anger or the urging of ill-will.



YOUNG man, or young woman, if you will permit me to speak to you, I would say, if you have anything beyond the average in the way of talent, learning, or wealth, nestle right down among the masses; let it be your delight to associate with the poor of your community in a way that will give them the benefit of all your advantages; and before you are ten years older the brightest star in the clearest night will be dim compared with you. There is nothing so influential, convincing, elevating, and endearing as honest condescension.



TWELVE years of close observation and thorough investigation have revealed to me the fact that those who adopt and kindly bring up orphans, actuated by no motive but love, are always sure to prosper. I have never



seen a single exception. In fact, there can be no exception; for it is not a rule, but a fixed principle, and therefore cannot fail.



IT is no more of a miracle for God to heal a diseased body completely, no matter what the disease is, than it is for a machinist to repair an engine that was made by his own hands.



GOD never placed on this earth more than one human nature, one set of brains and one mind. And if we will allow wisdom and charity to lead us in between circumstances, we will come out declaring that all men and minds are equal.



IF every man were compelled to bend over a wash-tub for two hours, just once a year, the poor widows that wash for a living would get better support than they now receive.



No man is disgraced by imprisonment. A man is known to be a liar, gambler, swindler, libertine, and a deserter of wife and children; yet he is fellowshipped by respectable society. Finally he is put in state prison. When he comes out that same society will shun him—not because he has



been a bad man, for they associated with him when he was living in crime; but merely because he has been in prison — the only place he was ever in where he had to be decent. He never lived so long before in his life without disgracing the community. Many of his old associates, belonging to respectable society, used to meet him coming out of those very places that make prisons a necessity, and would walk and chat with him. But when they meet him coming out of a place of reform they are ashamed of him. This shows how completely society is controlled by pride and hypocrisy (which two are twins). The time to be ashamed to associate with a bad man is before he goes to prison. If decent people would exclude from their company men of the above character, society would mean something.



CAN you tell me of a great philosopher or poet who ever held prejudice against any race, or was ashamed to associate with any decent person?



I HAVE often heard it advised that people should not give themselves up to the principle of frankness in speech and action until they have money to back it up. But I consider it very bad advice; for if a man is mincing and



evasive when he is poor, he will surely be dishonest and domineering when he is rich. There is no power in wealth to back up manhood. It requires manhood to back up wealth.



THE most inhuman and barbarous act I know of is that of forcing a girl to marry against her will. If all children born of such marriages should turn out to be cold-blooded murderers, it would not be a matter of great wonder.



WE never create our own thoughts; for how can we think of a thought before the thought comes.



WE often hear it said of a man that he is a good man, all but that one vice. But the man who has one vice is as really ruled by sin as though he had a hundred vices. This is proved by the fact that when any virtue steps in between him and the indulgence of that vice he will either sacrifice the virtue or be put in torment.



If you buy the best cows the Isle of Jersey ever produced, and offer the milk to the city's people just as the



cows gave it to you, eleven-twelfths of them will condemn it as impure, and turn to that which is adulterated. Just so is it in a religious sense. Give church people nothing but the pure gospel, and most of them will feel insulted and wish for a different doctrine. This shows that by the physical we can see how the spiritual man is deluded; for no man is willing to be cheated in an article of food.



It is always right to break a promise to keep manhood; it is always wrong to break manhood to keep a promise.



THERE never was a good-looking bad person; nor a bad-looking good person. Each character always furnishes its own countenance.



YOU can see a phase of insanity in the countenance of every haughty person. And it is not strange; for how can a person with a right condition of mind treat a brother or sister disdainfully without cause?



A GREAT many people think that Christ went to the marriage in Galilee for enjoyment. I have known ministers to say as much. But it is an absurd thought. He



went there as He went everywhere, merely to prove His mission and do His work. What pleasure could there be for a holy being like Him in the midst of a people that were dead in sin, and which people He knew would in a few days murder Him? The answer He made His mother when she told Him there was no wine shows that He was not there for enjoyment. It was a good place in which to be, for marriage is holy; and there could not have been a more convenient place where He could have taken His disciples to witness a miracle that would enable them to believe on Him, and at the same time oblige the world to bear testimony; for they confessed that the wine was good. So it is evident that He was there for a great work.



THE purer our character is, the less we care about our reputation.



No matter what rules I lay down for my children, nor how I talk to them, I shall not be able to form within them anything better than my own true character.



THE way a lie is made is by putting the truth in the wrong place, by either word or act. Man in his proper



place or condition is the noblest truth we see; but when he is out of that right place and condition, he is the most dangerous lie on earth.



I NEVER saw a great stickler for creed who was great in charity. Large creed always means small love.



A MAN cannot impart, neither can he receive and appropriate, anything that does not belong to the moral region in which he lives, for the very reason that the opposites cannot dwell together. Hence, "what ye mete to others shall be meted to you again."



WHEN we see the mantle of our own guilt on some one else, how quickly we condemn ourselves.



THE best, wisest, most successful, and happiest employer is he that takes his employees into his confidence and brings them to his own social level. If I owned the entire business of a State, I would not have a man in my employ that I could not associate with. Some would say that hired people, thus treated, would forget their place as servants.



But if they did, it would only be to remember that they were hired friends. No man is fit to have charge of men who has no moral or social interest in them.



I HAVE never seen any good manners, any real beauty, anything noble or good, outside of plain, simple naturalness.



BORROWED manners, that are put on for the occasion, are like borrowed clothes: they are more conspicuous for their ill-fitting than for their beauty.



It is both unnatural and unvirtuous for men and women to be ashamed or afraid to speak in each other's presence of anything that is natural. I do not say, nor think, that all persons who have such fears and shame are licentious, but do say they are in bondage to the fear of licentiousness; also, that it is a sin for them to be in such bondage. For no person can be in strict harmony with truth while having such fear and shame. It is right and proper for a woman to say anything to a man that she would say to a woman, or to say anything to an audience of men and women that she would say to a woman. It is right and



proper for a man to say to a woman anything that he would say to a man, or to say anything to an audience of men and women that he would say to a man. It is a great strategy of the devil to make us ashamed of our nature. When we become ashamed of that, degradation of moral and physical life is sure to commence in some way, since we always abuse or allow to be abused any right thing that we are ashamed of. There is no person on earth who can give a reason why we should be ashamed of anything that is natural, because there is no reason to give. There is always the most virtue where there is the least shielding and evading of nature in speaking. Lust is always concealing and evasive in language when in the presence of ladies. But virtue always speaks out as plainly about one part of nature as another. The more nature is concealed by language in the presence of young people, the more curious it makes them, and consequently the more easily deceived. Of course, as there is sin in the world, there will have to be concealments in dress; but concealing nature by language aids sin.



ONE of the grandest scenes that ever greets our eyes is a good grandmother kindly caring for her little grandchild. It is the afternoon of one generation leading into life the



early morn of another. Of all the grand things that out-grand each other, what is more grand than a good grandmother?



THE best grammar is any method of speaking by which you can make yourself the best and quickest understood.



It is easy to know those who have been delivered from the power of sin; for they always have the character of their Deliverer. Their chief and constant joy is in delivering others. When church people seek amusements, it is evident that they have not the spirit of their profession. If I have been delivered from an awful death, how can I be amused when I see others in the jaws of the same death, and at the same time have Christian love in my heart?



WHEN we are walking uprightly, with our minds fixed on Christ, and come into a place where it is dark and cheerless, we can feel assured that a great blessing awaits us close ahead. On the other hand, when we receive a great blessing we may be sure of a great trial immediately after. This is Christian growth. The dark and discouraging season gives us occasion to exercise faith and trust



by which we are brought into a more blessed place, and the blessing we receive gives us strength for the next trial. Thus it is, and ever will be, all the way along. Each blessing prepares us for trial, and each trial brings us greater blessing, till finally we shall be tried and blessed into endless joy.



TRUE ability does not consist in a great store of book knowledge, but in that condition of mind that enables one to see and act the right at all times and under all circumstances.



THE true man of God is never at a loss for a sermon. What and how he is going to preach is never a question with him. And why should it be? If our lungs are filled with air, what can we exhale but air? If a man's heart is filled with God, what can he speak but Godliness?



I HAVE viewed warfare from every possible standpoint to see if I could discover anything in it to make it tolerable, but have utterly failed to find in it a single quality that is not degrading to manhood. The soul of warfare is pride, and pride is never a worker of good, but always, without a single exception, a worker of evil. No matter how great



the evil is over which men fight, the war, with its awful results, is always a greater evil. If it was only the loss of life, limb, and health, it might not be so bad. But war does not end with these. A war always lasts as long as it is remembered by the combatants and their descendants. Who, after considering all the hatred and revengeful feeling that exists in the breasts of the vanquished, and the malice and pride in the breasts of the victors,—all these elements of wickedness that are passed down from generation to generation; children nursing all these taints in their mother's milk; their young minds poisoned by war stories and wicked sentiments from parent's lips,—can say conscientiously that war does not always bring a greater curse than it removes? Knowing, as I do, that the human family has never been benefited by war, and that the only way to deliver people from any kind of wrong is by constantly preaching the truth in the spirit of love, when I remember the awful horrors of war, I think that warfare surely must have originated with the devil, and should exist only in hell.



It has long been a common saying that no woman can be a lady who washes and scrubs. Well, if purpose gives character to action (and we all agree that it does), then if



it is unladylike to wash and scrub, it must be much more unladylike to have clean dishes, clean houses, or clean clothes. O Pride, what a blind liar you are!



THERE is no secret society of any kind that does not, either in its constitution or by-laws, exclude some fixed principle of truth.



A CHRISTIAN is like a brave, zealous explorer. He is always breaking through into new regions.



IN the highest sense, no man can own more than his living. For by what principle of truth can a man need more than he can properly use, and therefore how can he own more than he needs? Hence he that has more than his living under his control is only a steward under God to those who are intrusted with different but equally as good gifts as that of acquiring or managing property.



A GREAT many people have fears that the Catholics will get control of this country. I am not a Catholic, but I say this, that if the Catholics do get control of the country,



it will be by the course of nature; and whatever is natural is right. What I mean to say is that the Catholics are true to nature, and have all the children they can; most of the Protestants do all they can to avoid having children. Therefore, if they lose control of the country it will be their own fault.



THERE is nothing more unnatural than secrecy. This can be proved by children; for there is nothing harder for a child to do than to keep a secret.



IN many cases it is wisdom, as well as manly strength, to know who your enemies are and not to let them know that you know of it.



ONE of the most atrocious things that I can think of is vaccination. I would just as soon think of introducing a little wickedness into the moral system of my boy, in order to keep out greater wickedness, as I would think of afflicting his physical system with a prescribed amount of foulness in order to keep out a greater amount of corruption. Why not advise my boy to steal a small amount when he is ten years old, in order to prevent his being a burglar when twenty-five? Or to lie, in order to be truthful when



older? Or to be a little licentious, in order to be virtuous? If the receiving of filth into the blood will fortify the body against disease, why would not the commission of a few crimes fortify the soul against sin? No! No! Vaccination out-heathens heathenism.



A TRUE man has but one set of manners. It is all he needs: for he will treat his equals with courtesy for what they are, and his inferiors for what they ought to be.



NEVER employ a man who is afraid of you (unless it is for the purpose of making a man of him, which indeed would be noble); for the only difference between a cowardly servant and a pickpocket is that you pay one for robbing you, while the other gets only what he steals.



WHENEVER I have a great trouble (and I have had troubles that were worse than death), I always say that God is the Supreme Being of the universe, and therefore has complete power over everything that is or can be. Knowing that the trouble can give me nothing but pain, and then only as I keep my mind on it, and that God will



give me nothing but peace, I take my mind off the trouble and fix it on the Lord, and always receive peace immediately. I always remember these two things: First, if God could not overcome the greatest trouble, then that trouble would be the supreme being, and God would not. Second, that I have power to stay my mind wherever I will have it, and that I can have it fixed upon only one power at a time. So when I fix it upon the power of peace, that minute peace begins to come. This is not speculation, but my own real experience.



THINK not to make yourself great by letters, wealth, or office, young man. Show me the man who has most love for man, and I will show you the greatest man on earth.



No man can truthfully be called civilized who is not more willing to work morally and contribute money to win men from the wrong than he is to punish the wrong when it has been committed.



DID it ever occur to you why children always listen to each other with such deep interest, when they meet and



talk together? It is because they talk only what they know and show what they have received. This is a good thing for us to remember when we talk in prayer-meeting, and, instead of speculating, let us simply testify what we really know, and show what we have received from the Lord. If we should do this we should all soon become "fishers of men."



THE best way to get into the best society is to go to work and make it, and make it of such ones as are nearest your hand, regardless of their past life. I always remember that if I am not capable of making good society, I am not fit to be in it after others have made it.



WHEN a child gets hurt it should always be allowed to hold its hand on the place as long as it wishes to; for there is a soothing power in one's own hand that is not in anything else. After the child is willing to take its hand away, then the wound may be dressed.



WHAT an awful hell Shoddy must be in all the time! When at home, it is plotting to get into the society of some family that does not want it, and for which it is not in



any sense qualified. When on the street, it is constantly watching for a nod from some prominent person who, at some former time, by force of circumstances, has been compelled to speak to it. On the other hand, it must be ready at any moment to look the other way, or lower the umbrella, or drop its eye, to avoid recognizing some one whom it considers inferior. When abroad, it always tries to pass for one in a different station—it tries to be somebody else. This shows how badly it hates itself. Shoddy, however much it may be hated by others, is always hated more by itself.



WHEN a man really knows a thing he does not argue about it. When he speaks of it he simply declares the truth. It is the man who never knows, but always guesses, who is ever ready for an argument.



THERE are no people in the world who are so far from and so ignorant of the real meaning of their profession as church people in general. So few, indeed, are they who bear the witnessing power, in any way, that we are constantly reminded of our Saviour's words: "Strait is the gate and narrow is the way which leadeth unto life, and



few there be that find it." The reason of this is because the people do not have the gospel held up before them and explained in its simplicity, nakedness, and reality. The Bible is the easiest book to understand of any in the world, if one's heart is only right; especially so is the New Testament. The simplest and greatest of all things ever spoken or written are the first four books of the New Testament. These speak the words and works of Christ. And there is enough in any one of the four for any man's salvation. But the ministers do not, as a rule, preach Christ, nor urge their hearers to fully believe and accept all His words. Christ says, "Whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to every one that asketh of thee, and from him that would borrow of thee, turn not thou away." All these injunctions are to be accepted just as they read, and literally obeyed. Otherwise they can be of no use whatever. Obedience to them proves to the world the reality of the religion of Jesus Christ in a way that is overwhelmingly convincing, and also shows an abiding trust in God. But how many ministers accept and declare them just as they read? Not one in three hundred. The people look



upon the ministers as guides, and accept what they say as gospel. And the ministers are satisfied with an indorsement of their congregations. Therefore they study and talk not what the Bible says and really means, but what they know will not be objectionable to the people. For he that is not living in the fear and service of God seeks to please, and fears to offend those of whom he receives support. Sermons are arranged very much the same as novels. The novelist usually takes a truth to start with, but, as a rule, gradually changes it to a lie. Ministers, to a great extent, do about the same. They select a saving truth for a text, but for want of Christian experience, and through pride, a desire for worldly honor, and above all through unbelief, they blur, distort, and mystify the truth so that all the people see is the intellectual ability and speculative aptness of the ministers. Thus the religion of to-day is for the most part a medley of convenient beliefs, guesses, and unfounded hopes. No one can preach the gospel who has not by experience received a knowledge of the truth. And no one can receive a knowledge of the truth in any way other than by the spirit of the Lord coming and dwelling in his heart; and His spirit can only abide with those who accept His words as He has spoken them, and fully trust Him. But the person who speaks of fully trusting the Lord for every-



thing, and under all circumstances, is denounced as a fanatic; and any one who testifies to having been delivered from any great affliction, such as hunger, cold, sickness, or bad habits, wholly by trusting in Christ, without asking any human assistance, is actually looked upon as a dangerous person, and sometimes the people of his church are cautioned against him by the pastor. Right here is where the church gives the lie to its profession, shows its ignorance of the plan and power of salvation, and gives the world cause to doubt the word of God. The church declares that the Bible is true; and the Bible declares that God will supply all our needs. This includes everything, — food, clothes, health, wisdom, — and that He will guide us under all circumstances, so that we can always implicitly trust Him to show us what to do at all times. Yet, if a person stands up in prayer-meeting and testifies to being healed in answer to the prayer of faith, without medicine, the minister will call that person an heretic, saying all the while that the Lord uses means, and that the day of miracles is past, discrediting the promise of our Lord, which says, “If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.”—John xv., 7. And also another, which says, “When ye pray, what things soever ye desire, believe that ye receive



them, and ye shall have them.”—Mark XI., 24. Out of many millions of church people, there are few that believe and trust in these precious promises of our dear Saviour; but the few who do believe are they that comprise the church of Christ. These souls are constantly scoffed at, by both the world and the popular church, but you never hear the world condemning the popular church for its faith; for the popular church has no more faith in Christ than the world has.



It is always easy to tell the genuine from the quack. The quack is forever trying to make the world believe that he is a walking miracle, and can never be equalled. But it is the constant joy and effort of the genuine to make others as proficient as himself.



ANYTHING a man has which is not a blessing to all others is a curse to himself.



How unmeaning, unprofitable, and silly it is for men to march through the streets with guns, swords, and uniforms! I know that there are many noble-hearted men who belong



to the military and to secret societies, which only goes to show how easy and common it is for noble and intelligent men to be brought into bondage to popular delusions, If a man is on the right side of his nature he will no sooner think of parading the streets with a musket or regalia than he would think of walking out naked when mercury was at twenty degrees below zero.



WHEN, standing on the beach near the mouth of a sewer, I saw the clean waves come running up to those polluted waters, taking them in their arms, washing them from their filth, and assimilating them, it strikingly reminded me of the simplicity, love, and zeal of a true Christian worker.



I HAVE often heard it said that no woman was capable of being her own keeper. But I never heard it from any but the mouth of a tyrant or libertine. There are millions of single women who are pure. Who are the men who look after them?



THERE would be just as much wisdom in breaking a child's back to give it a beautiful form as there is in breaking its will to make it a pure and noble person. Any ty-



rant can break a child's will, and none but tyrants do break their children's will. When love, patience, and good example are constantly brought to bear upon a child, its mind is moulded and its will strengthened in the truth; but the child whose will is once broken is generally weakened for life.



NOTHING is so immodest as mock-modesty, for it plainly shows a disregard for virtue.



THERE is no time when a man is so unmindful of his intellect or learning as when he is praying, testifying, or preaching in the spirit.



MIRTH is good, but fun is contemptible, for it always does harm. Mirth is the natural element of righteous growth. In the child, as well as in the lamb, it is the joy of innocence. In the adult it is honest labor taking a rest. But fun is always indulged at the expense of some virtue. It laughs at what is, or what ought to be, some one's sorrow. In all the vicissitudes of life, and in all persons in their different conditions, how many things do you see that you really think ought to be laughed at? If I laugh and make merry when my fellowman gets drunk and reels,



when he flings a joke at Christianity, or when he makes a fool of himself in any way, what am I to do when he comes to be serious, sober, and wise?



It cannot be proved that a man was ever impoverished by a large family of children. Poverty is an unnatural condition, and how can people be brought into unnaturalness by conforming strictly to nature? But numerous are they, on almost every street, who are impoverished financially, physically, and spiritually as the result of avoiding children.



I NEVER contradict a liar, because, if I should, he might conceive the idea that I thought he meant to tell the truth.



THE saying that "God helps those who help themselves" is false in every sense. It puts man first, and God last. If I can help myself, what do I want God to help me for? No, God guides and helps those who seek and fully trust Him. Whenever I have been greatly straitened in poverty, or sickness, or anything else, and have turned away from my own planning, ceased running around to hunt for work, or stopped using medicine in times of sick-



ness, and have gone to the Lord in faith, believing, I have always been delivered.



EVERY word and every thing has a surface-meaning. It is only they who penetrate to the core who get a profitable understanding of what they see and hear.



WHEN a man says that the day of miracles is past, it is evident that he is not living a Christian life. For a Christian life is a life of miracles. The conversion of a soul is the greatest miracle ever wrought; in fact, it is the miracle for which all other miracles were wrought. For the salvation of souls was and is the one great object. Of course the Lord heals us and lifts our burdens through compassion, because He loves us, and because it is only right that we should be well and clean from all disease. Loving, obeying, and trusting God, whom no living man has seen; going to Him with all troubles, having great trials and tribulation, yet being kept in peace and joy; giving love for hate; doing good for evil; — a life like this is nothing less than a succession of miracles. And there are those who live just such lives as this. Viewing them from a human standpoint, nothing seems so absurd as the Lord's



commands to do, or not to do, special things. What could seem more unreasonable than, when the Israelites were on the shore of the Red Sea, to tell them to go forward? Or the marching around Jericho so many times, in order to take the city? How unwise it seems for a man to suffer himself to be beaten, robbed, and abused in every way, without offering any resistance! Yet our Saviour commands us to do so. But the wisdom of these commands is shown in the result of obeying them. For what man ever trusted God fully under any circumstances, and as a result was not filled with joy unspeakable? Or, what man ever pursued a course of non-resistance, for Christ's sake, and did not prove by so doing that he was in the hands of a power superior to that of his persecutors? Whenever non-resistance is actuated by Christian principle, it always conquers; for by sacrificing the physical, the enemy is brought to the limit of his power; while the power of spiritual life all the while grows more prominent and convincing.



THE true definition of the word "lady" is "a Christian woman that goes about doing good." Therefore, if the woman who bends over a wash-tub for three hours, and then reaches up to a clothes-line for an hour, and leans over



an ironing-board for three hours more, and then goes to see and care for the sick, besides being always glad to speak words of warning and wisdom to the young women about her, is not a Christian woman going about doing good, who is?



WHEN I remember that an article can be held so close to my eyes that I cannot see it, that a noise can be made so close to my ears that I cannot hear it, and that I can be struck so hard that I cannot feel it, I consider the use of time, distance, and degree.



I AM glad that one can understand the word of God only as he obeys it.



THE earth and all things on it, and the heavens, are in some way symbolically represented by man. Whether the thing be great or small, good or bad, beast, fish, or reptile, mountain, valley, lake, river, or cataract, a semblance of them all can be seen in the actions or conditions of mankind. In the man of wealth and pride, who is noted only for his gold, I can see the Alps, piled in ice. He is a cold, worthless mass of pride. In the drunkard we can see a volcano, pouring out polluting lava. When passing by the



door of a rum-hell we can hear the sound of every kind of mean and vicious beast, from the growl of a tiger, the snarl of a hyena, to the hiss of a serpent. On the other hand, we can see everything noble, beautiful, and pure in those who have given themselves to Christian work. They are living fountains that continually pour forth rivers of living water. In a family where perfect love reigns, and all is beautiful and bright, we are reminded of a constellation, and get a foresight of Heaven. And so we might go on. If we wish to see great and wondrous things, the first place to look for them is within man. If we cannot see them there first, we shall gain nothing by traveling. This earth affords no wonders to him who has looked well into human nature.

Though I mount the summit of the skies,
And scan creation o'er,
No greater wonder meets my eyes
Than passes by my door.



THERE is never any truly friendly feeling between races that never intermarry.



THE two greatest and most sacred powers in the universe are those at which all impure people fling the most in-



fernal slurs and which are made the objects of the most vulgar jokes. And there is nothing of which sinful people are so much ashamed as of these two powers. I mean the power of salvation and the power of human reproduction.



MAN'S understanding is as really related to a knowledge of every truth in nature as are his lungs related to all the natural elements that are in the air that he breathes. And if we were willing to make as honest use of the truths that we do understand as we are of the air we breathe we should not be so ignorant as we are.



WHAT a great blessing it is that all the truly essential things are easily produced, and easily understood. The harder things are to produce and learn, the less essential they are to life or real happiness.



OF all temporal things, there is nothing that is so sacred as marriage. So sacred is it that our Saviour used it to illustrate some of the most precious truths of salvation; and yet there is no earthly institution that is so lightly esteemed, so little understood, and so much abused. There is nothing



that is so false as a false marriage; and yet most marriages are false. Nothing is rightly done but that which is done for a right purpose, and few indeed are they that stop to consider what is the right purpose of marriage. This is proved by the ever-present great number of divorces, and the still greater number of couples who are separated in heart, if not in law. The natural and highest object of marriage is reproduction. The marriage that has not this for its object, or that is opposed to it, is a false and unhappy union. However much a couple may like each other when they marry, if they avoid having children, they will in time become obnoxious to each other, for this reason: when persons hate the true object of any institution, their hatred always antagonizes the real power of the institution. And the real power of matrimony is love. True matrimony is always characterized by two controlling qualities. One is that constraining love which always proves the natural affinity between the man and woman. The other is the strong desire for children. These two qualities cannot be separated, because the object of the matrimonial institution is the perpetuation of life, and how can Love abide with those who oppose her object? People who are opposed to having children never ought to marry. First, because they will live a life of sin, in violating nature to avoid



children; secondly, because they are liable to have children in spite of themselves, and all children that come into the world against the wishes of their parents are apt to be badly organized, and wicked. They are almost always sure to have some great defect, and it is not to be wondered at, for how can a marriage that is false to nature produce that which is natural. I do not say that all persons born of false marriage are great criminals, but I do say that all great criminals were born of false marriage. It is safe to say that no murderer, robber, atheist, oppressor, wife-beater, deserter of family, was ever born of true matrimony. For love always stamps her children with good character and a belief in God. But if the marriage is false, and love wanting, where will the child get its character? Matrimony is always an extremist, one way or the other. It either loves or hates. And words have not power to express the hating and sorrowing condition of a woman's mind and heart while bearing a child by a man whom she hates. This condition has its effect upon the offspring for evil, as really as the opposite does for good. The reason why there are so many bad marriages is not because people mean to do wrong; it is because they mistake lust for love. It is a lamentable fact that the majority of men who marry are led to do so by lust, thinking, and causing the women



they marry to think, it is love. In getting married, men as a rule are deceived only in one way—that is, by their own lusts. But women are deceived in two ways. First, if men make favorable appearances and good promises, the majority of women will confide in them and give them their affections, without any witness of love whatever; secondly, a very large percentage of women are, by false teachings, deluded into believing that it is right to marry for a home and support; and though there be no affinity, they marry, hoping that they will learn to love their husbands. Such are the greatest mistakes that women can make, and yet there are no mistakes more common than these. No woman can continue to love a man after she finds that she is to him only an object of lust. There is no such thing as learning to love in matrimony. Love comes spontaneously, or not at all. And the woman who marries for a home and support does no better than the unmarried woman who sells her body. So in either case it amounts to nothing more than legalized prostitution, because it is not a love union; and all children born of such marriages are almost sure to be just as devoid of love as the marriages are. There is only one sure way of knowing whom to marry. When a man meets a woman whose presence animates his whole moral nature, and brings to his heart a deep feeling of re-



sponsibility for her, which actually impels him to her, without exciting his physical nature in the least, he may know that this is true matrimonial love. When a woman meets a man whose presence quickens her admiration for pure and noble manhood, and inspires sacred thoughts, and she feels drawn to him with perfect trust and confidence, and this without any effort upon his part at the first, she may settle it in her mind that he is the man for her. Men and women are never animated by and drawn to each other, in the manner described, by any power but true matrimony. Whenever physical passion leads, marriage is never right. But when love leads, proved by sacred emotions and thought, how can marriage be wrong? A very common saying among single people is, "I would marry, if I could find the right one." The way to find the right one is to have a right condition of mind. For whenever people desire to marry for right and holy purposes, they are always brought in contact with the right one. This is done by the power of affinity, whenever it is allowed to work. There is an opportunity for every person to meet and marry the right one. But the trouble is that men are so blinded with lust, and women so perverted with pride, having their mind fixed on home, dress, and position, that they cannot tell when they meet the right one. Let the heart be deter-



mined to marry only for true love, and nature, guided by her God, will always form the right union.

In true matrimony, the question of rulership never comes up. Naturally the man is ruler. Happiness never exists in a house where the wife rules, because it is unnatural; and happiness and unnaturalness cannot dwell together. But what does ruling mean? The majority of people think it means giving an order and enforcing it; but that idea is false in every sense. Any cowardly and brutal man that has physical strength and advantage can always enforce submission, and none but cowardly and brutal men do it. To rule means to lead, to provide, to be responsible, and to console. All of this is the work of love. And nature itself teaches us that a woman who is bringing forth and bringing up children should be relieved of all other cares. Every burden that a woman has to bear while in a reproductive state has an ill effect upon the child. And bringing up children is such a peculiar and tender work that it demands an undisturbed condition of the mother's mind. Woman is the weaker vessel, but in none but a physical sense is she the inferior of the man. I know that the majority of men think that a woman is inferior to a man in every sense; but that idea is strictly heathen, and no man has ever been able to point to any fixed principle of truth that would sup-



port it. To prove that the woman is the equal of the man in everything but physical strength, observe the woman with several young children, suddenly widowed, with no means of support but her hands. Though she has not the physical strength of a man, yet see with what sterling energy, wise management, intellectual and moral training, she brings those children to manhood and womanhood. It is always a matter of wonder to those around her how she succeeds so well; for to support a family properly is about all that the average able-bodied man can do, without having to look after the mental and moral training of the children, for that his wife does. Of course the hard work of supporting a family injures any woman that has it to do, because it is not natural for a woman to do hard labor. Woman is weaker than man because she is finer, and ordained to do a finer work. Moulding a child's mind, tempering its whole nature, implanting love in its soul, without which it would be nothing more than a brute, giving it a completely rounded character,—all these combined form a work that demands the finest mind and the best judgment of any work on earth. And this is the work that every true and faithful mother does. While doing this work there is constant communication between the mother's mind and the child's mind. Whether the child is in its mother's pres-



ence or out of it, the communication goes on the same, and so continues until the child reaches a certain stage. This being the case, nature demands that the mother's mind be free from all other work. So it is just as natural for a woman to expect and desire her husband to rule as it is natural for him to rule.

True matrimony is never ashamed of nature. The woman that is married in the right spirit, and is living in the true order of marriage, never lives in seclusion months, or even weeks, before giving birth to her child. Her love and chastity shut out all fear of the licentious remarks and looks of libertines. She stands upon the dignity of the most honorable and important institution on earth, and hopes for and rejoices in everything that belongs to it; and, no matter where she may be, shame is as far from her a month before the child is born as it is a year after. Whenever a woman is ashamed of her conception her marriage lacks love on one side or the other; for where love reigns supreme such shame cannot exist. A woman never appears more beautiful, honest, pure, and wifelike than when in a reproductive state. It is only when she has brought up a noble family that she again appears as grand.

There is nothing in the world so simple, powerful, and successful as pure matrimony. Notice the young couple.



Without money, without friends, and without a home, see how simply and quietly they get married, apparently without a thought. Yet see how they prosper. Nothing impedes their progress. No matter how hard the times, poverty never gets permanent control of them. The most trying circumstances only serve to reveal to the world the real character and power of true matrimonial love.

One is first to go to God in prayer. He understands nature and knows every individual. Therefore ask Him to present the right one, and there is no prayer that He will more gladly answer than that one. Of course many people will sneer at this, as they do at everything that is sacred; but I know that what I write here is true. I have known a man to ask the Lord to give him a wife. I have known a woman to ask the Lord to give her a husband. The same man and woman have met, being strangers, loved each other at first sight, got married, and have always lived in praise and thankfulness to God for bringing them together.



THE passions all strong, extremely sensitive, a love of virtue sufficiently strong to keep all under control,— such a man or woman is a complete human being. Passion is life, strength, and reproduction. Sensitiveness is good, for



how could we understand the truth without feeling it. A pure, sensitive mind can tell every touch of right, and therefore is sure in thought.



NINETY-SEVEN persons out of every hundred have a deformity of some kind.



WERE you ever abused by words right to your face, and did you go away without speaking hard or angry words, and then afterwards did you feel small and cowardly because you did not cut back? No doubt you have. But did you ever think how the other fellow must have felt? He surely felt worse than you did, because abuse that is unreplied to always rebounds with double force upon the one who gives it, and causes a lasting sting.



SETTLE it in your heart now and forever, reader, that after you have once repented of any wrong that you have ever done you are never to grieve over it. No matter what the wrong may have been, remember that when once you have repented of it you are a different person from what you were when you committed the act, and if it comes



to your mind at all, you may think of it as you would think of another person in another condition who had done it. This is the great act and power of repentance. God says that He will remember our sins no more against us. And now, what right have you to remember with grief what God has forgotten in love and mercy? It seems to me that I must have died of grief over some things that I have done if this precious thought had not come to my poor, sorrowing heart. But now I don't know what it is to have an unhappy day.



MEN and grapes are very much alike. Neither of them are worth much till they have been bruised.



No matter what or where we are, the first thing we always look for in others is a counterpart of ourself. This is also a fixed principle. And the purer one is the more eagerly does he look. This is true of our Heavenly Father. Nothing can be more pleasing to Him than to see His image in man.



It is taught and generally believed that doctors should not allow their feelings to be touched by the sufferings of their patients. And there are few doctors who have any



feeling for the suffering. Their dealings with patients are all mechanical. But the natural doctor is all feeling. A real doctor's first act is always to put himself between the patient and the disease. He does this by feeling. There is no other way to do it. No disease can enter into a person unless the system has first been weakened in some way by a violation of nature. And the doctor reënforces nature in the patient. A natural doctor is always in harmony with nature, and of course full of health and vigor. I would consider it just as inconsistent to have a sickly doctor try to give me health as to have a sinful minister preach to me. Treating a person in the true and perfect way for physical sickness is done in just the same way that one is treated for spiritual sickness. It is all the work of God, and perfectly natural. And it is all the work of feeling, for it is all the work of love. Of course I am speaking here of doctoring in a Christian way. I believe in no other way as a sure one. I think medicines do good sometimes, but that they oftener do harm. When I speak of the natural doctor I mean one that has the gift of healing, is consecrated to God, and believes in all the promises of the Bible. No person can be natural without being a Christian, nor be a Christian without being natural. Christ did not come into the world to change nature, but just the reverse. He said



He came to save that which was lost. And if humanity was lost, of course it was by falling from the natural condition in which God first placed it. And as the nature He placed here first was good in itself, of course He would not destroy it. So when a man is saved he is simply made natural. Only in consequence of the fall, and being raised up, he is stronger and wiser than were our fore-parents. But he is only natural after all. Sin is unnaturalness, and righteousness is naturalness. When people speak of the supernatural as a being outside of nature I think they make a mistake. We cannot see nor conceive of any being outside of nature. Christ never called Himself anything but a man, and He said that God was a spirit. The Bible says that "as many as were led by the spirit, to them gave He power to become the sons of God." And we are taught by our Saviour to say, "Our Father who art in Heaven." We are also called the children of God. Now the question is, if God is one nature and mankind another, how can God and man be father and son? Man can, by the power that is in him, so control certain animals as to make them take delight in obeying him, and become actually attached to him; yet the thought of father and son would never occur to a man concerning himself and an animal so attached to him. Christ says, "He that hath seen Me hath seen the



Father." And I see Christ, in His life and work here on the earth, as the perfection of perfect manhood: strictly natural in everything that He said and did. I therefore look to God as the mind, wisdom, system, power, beauty, the great and grand all, the embodiment of nature — the Supreme Ruler of the universe. When I look at the love and tenderness of God in Christ, as He worked on earth to perfect man in nature, I cannot conceive of any of His servants doing anything for the good of man and the glory of God without feeling.



AN ideal is that which envelopes the imagination, feasts the desire, and still holds the soul in rapture.



THERE is no person whose society is of so little worth as the one who can never bear to be alone. The person who has not a secret time and place in which to talk with the Lord never can talk with much profit with any one else.



WHO can estimate the worth of a dream? You have been delivered from some bad habit; for some time you have been tempted to go back to the habit. One night in a dream you take up the habit and, after indulging,



you reflect, and oh, how sorry and miserable you feel! It seems that you are forever undone. And while you are feeling worse and worse you awake to find that it was only a dream. You are more strongly fortified against that bad habit than ever before, for you had a taste of consequence without committing the sin.



THE man who gives and tells of it never gives at all. He only buys shares in reputation stock and makes poverty his purchasing agent.



No boundary line was ever drawn straighter than that between love and hatred. Until we cross that line revenge and resentment are sweet and gratifying, but when we cross that line and love gets full possession of us pity takes the place of revenge. We see that our enemy is on the wrong side of truth, on the wrong side of his own nature, and altogether afflicted, and, instead of seeking revenge, we seek the joy there is in forgiving. I know that people say it is impossible to love an enemy, but I know better. I have been on both sides of the line and know what I am talking about. There is nothing that enables a man to see and think and gives him such power as praying for an



enemy. He may not have much feeling beyond mere pity when he begins to pray, but if he continues to pray the feeling will soon come, and with it will come joy. Revenge can gratify for a short time only, but it never can satisfy, for revenge is an agent of hatred, and the nature of hatred is first to destroy the hated one and then to destroy the hater.



ON any serious matter I would rather have the judgment of a good woman than that of the Supreme Court of any nation.



HUMBLE, honest ignorance is more pleasing to God and worth more to man than haughty knowledge.



TRUE friendship is boundless and endless; that is why it affords us so much joy. We can have no lasting joy in anything whose limit we can see. This is a fixed principle, and it is the strength and real life of every right union. When once a wife comprehends her husband's greatest powers and real worth — or when once the husband sees the limit of his wife's loveliness — their joy in each other ceases, and that union is proved to be a false one. In every



true union there is always an evidence of something greater in the person than has been seen.



DECEPTION can cover up and hide many things—for a short time only. But there is one thing it cannot hide, and that is itself. Whatever deceitfulness there is in a person is sure to show itself in the countenance. There is no way in which sin can be concealed all the time. Right will not stand guard over wrong, and wrong is not broad enough nor sufficient in any way to cover itself. One awful thing about deceitfulness is, it has to be watched all the time. And the mind being fixed upon it constantly, the face of the person after a while becomes hideous.



THE best way to oppose the familiarity of a bad-mannered man is to treat him with extreme politeness. He will either change his manner or evade you.



HAVE no fear of slander. Be like the oak, when the poison vine entwines itself around it. It keeps quiet, and grows, and finally the vine breaks and falls to the ground and there lies and enriches the earth at the roots of the very



tree that it sought to kill. Slander will die at our feet if we let it alone, and will leave our character all the richer.



WHY is it that the very least thing spoils our comfort; that the least prick of the least thorn, the slightest affliction, affects our whole being? It is because nature can be satisfied with nothing less than perfection.



THE Jewish nation had everything in the way of government that a nation could have. They had everything their own way. They had rulers of God's choice, rulers of their own choice, and no rulers at all. They had everything they wanted to eat and wear. They had the wisest men that ever lived to do their thinking, and the greatest poets to do their singing. They had the finest meeting-house that was ever planned in which to worship God, and it was the very house in which they condemned the Saviour to death. That great nation, with all of its experience and all of its advantages, came to naught. And yet here is the popular church to-day calling itself Christian, and putting its trust in law and in the sword. Almost all of the ministers of the popular church are preaching politics under the guise of Christianity. Leading men in the church are tricky pol-



iticians. There are thousands of young men and women that never hear the gospel. They will not go into the popular churches; and they would get little good if they did. The only way to reach them is through the little missions that are being opened, together with the poor unpopular little churches. In these they will hear the gospel preached in love. No matter how much law-making there is done, nor how hard people work to enforce law, no work will be effectual but the work of love. Our Saviour has given us a remedy for every kind of trouble, and has told us how to use it. Surely if there had been anything better as a remedy, or another one who knew as much as He, and did as much as He, and loved man as He, and died to give us life as He did, He would have told us.



THE more in harmony with truth one comes to be, the fewer bosom friends has he.



JUST see how things that are little more than vanity are esteemed high above things that are of great worth. Does a son of Italy paint a picture or sculp a statue? He is held in highest honor. Does a daughter of Italy sit on the corner of the street selling apples and nuts? It is as much as ever



that she is treated as a human being. Yet that one woman with her basket of fruits is worth more than all the painters and sculptors, for she supplies natural need and they do not.



PLEASING surprises are a part of the world's health, and an intimation and a proof of the things that belong to us that we know not of.



THE only way to know the right in all cases is always to be in love with it.



THERE is nothing real but truth. It is the only thing that will stand alone. It is the only thing that will satisfy; and as we grow into the knowledge of it, how peace and joy spring up in our hearts, and how we throw aside all false and unprofitable things as fast as they are revealed to us! The only definition we can give to truth is "that which leads us into perfect peace and happiness." Oh, how precious it becomes to us as we learn its nature and power from feeding upon it! We want it alone, without any addition by man. It is like pure water.

When we were ignorant it was easy to make us believe that there were many different kinds of drinks that would



quench thirst. We would walk right by a fountain of pure water and go into a drug-store and call for soda-water, with its syrups and its different flavorings; but, instead of our thirst being quenched, it was increased by the false drink. After a while we learned that what was needed to quench thirst was not in the soda, nor in the flavorings. It was in nothing but the pure water. There can be nothing in any kind of a drink that will quench thirst but the water that is connected with it, and whatever is connected with the water makes it harder for the water to do its work. Just so it is with truth. In order to get the good of it we must take it without the flavoring; and, again like pure water, it makes no difference through what channel or in what vessel it comes, so long as it is nothing but the clean truth it is all right and all powerful.



THE one that refuses to shun the appearance of evil will soon be guilty of the evil.



No matter what the trouble may be between you and another, always remember that the humble side is always the best side, and will always prove to be the victorious side in the end. I have observed this for several



years, and have proved it to be true. This is the reason: when you take that stand you take a position upon a fixed principle of truth, and that principle cannot change; but there is no fixed principle of truth for the one that takes the opposite position, hence sure failure in the end. Humility is a course which, if pursued by every one, would lead all into a state of perfect peace and happiness. There is no other way by which we can come into an acquaintance and harmony with the fixed principles of truth than by the way of humility. All the completely rounded characters, all the real, noble, pure, and great men and women, who have brought light to benighted minds, joy to the sorrowing hearts, and salvation to the lost, have always taken their position on the humble side of every great question.



A MAN can have no more real joy in getting money after he has all he needs than one can have in eating after his stomach is full, and one is just as hurtful as the other.



AT times when I have been guilty of some great sin it has seemed as if truth herself almost prompted me to lie in order to avoid shame. But in every case after I had owned up and told the whole truth at every risk, the great flood of



joy that came into my heart proved that the prompting was the devil "transformed into an angel of light." There never has been, neither can there be, anybody in this whole universe who could or can under any circumstances afford to tell anything but the truth. It is often painful to own the truth, but not to do so is sure death always. If I lie I become the servant of that lie; but if I tell the truth, that truth serves me.



WE cannot know any principle of truth better than we know ourselves.



THE highest possible joy comes only as the result of holy action, which action always begins with sacrifice. Of all the fixed principles, the greatest and most wonderful, the one that nature depends most upon, is love. Degraded, unbelieving, and generally wicked though the world is, love is universally sought and depended upon—not because it is in the hearts of all men, for there are few who have love, but because it is natural to desire and expect to be loved. In time of danger, or when about to receive well-deserved punishment at the hands of justice, the vilest person will plead for mercy (which indeed is a great element of love). While his flesh is being torn al-



most from his bones by the cowhide which has been hardened and made all the more cruel by the dried blood from the backs of many slaves, the poor slave in the hour of that awful agony will look most beseechingly into the demon eyes of his inhuman master to see if he can discover anything that is any way akin to love, whereby he may arouse some pity. The first sound from the infant's throat is a cry for the action of love. The last groans in death are for the interposition of love. After everything has failed and reason herself has retired from the scene and there is no hope, faint and fleeting life still looks and calls for love. What does it all mean? It is nature calling and looking to her God, for "God is love."



I HAVE looked from every standpoint, and have failed to see wherein that man who has no higher object in life than bodily comfort differs from a brute.



WHEN we are delivered from great grief or any embarrassment, the way in which we rejoice over our deliverance is a proof of the moral region in which we dwell, and of the spirit that occupies our heart. If when we are most pleased we give thanks and praise to our Father in Heaven, it



proves that we are in His spirit. But if our joy manifests itself in the performance or thought of any earthly indulgence it is proof that the spirit of sin controls us. It is the unusual events of our lives that tell us what and where we are. Extreme sorrow and extreme joy are sure to reveal to us and to the world our true character.



“GIVE us this day our daily bread.” Did you ever stop right still and look at this prayer? And have you fully considered its meaning? The Lord commands us to thus pray. And why does He so command us to pray? (I am writing this book for those who believe there is a God, and not for fools who say there is no God). The reason is this: God so loves us that He not only wants us to believe that He is, but He wants us to constantly know Him, and a constant knowledge of Him always means constant trust in Him. Thus He presents Himself to us on the fixed principle of parent and child, that we may realize His love for us and be able to see that it is our right and privilege to go to Him for all things. He would have us see that we are placed in the same relation to Him as the relation of the little child to its mother. Let us remember that He does not command us to pray for help to get our daily bread, to



bless our intentions, to open up ways and means, or to indirectly show us how to get a living by hard work, but He tells us plainly to ask Him to give us our daily bread — it is a gift. Not that we are to be idle and shiftless, but that we are to trust Him with such a perfect trust we will know that whatever work or business we do is by His direction, and that He takes care of us as a good earthly father takes care of an obedient son.

Living that prayer puts and keeps a man in the wisest, and in every sense the most powerful, the healthiest, surest, firmest, and happiest condition for which any one can wish. It actually makes one know that he is at all times in full harmony and power with the Supreme Being of the whole universe.



How very convenient it is to doubt what costs a sacrifice to believe!



It is generally thought that to understand human nature one must observe and study many different persons. But it is not so. Are you not a natural being? Then why look to another for what you have yourself? No matter what I see of nature in another, I am only looking at myself in somebody else. If I would observe and understand human



nature, I must see and know myself. I can see farther into myself than I can into any one else.



WHEN a person becomes enraged it takes twenty-four hours — and one-third of that time in sound sleep — to bring the brain back to its normal condition. This shows how killing is the loss of temper. How plainly it is to be seen that, in any kind of a contest, when a man loses his temper he is half whipped. If the loss of temper thus weakens, what must the keeping of it do?



WHAT is charity? Theologists have a way of tossing it off as love. Well, it is love, but not the kind of love generally found among theologians. That is a very cheap love. I cannot see that it differs in any sense from the world's love.

Charity looks upon a sinful soul just as a wise man looks upon one with a broken leg, or with a disease that kills. No matter how much the lame or sick man staggers, he is not responsible for it. Just so does charity look upon a sinner; and as the sick man is not given up until it is seen that he must die, neither is the sinner given up until he is wholly depraved, and only charity has a right to say



when a soul is totally depraved. You do not see this kind of love in the churches. The kind of love that is popular there cannot be called charity, for the popular church knows no religion beyond what the respectable world can endorse. The church of to-day stands right where the Jewish church stood when Christ was on earth. The most advanced popular church of to-day has not gone beyond the line of justice. It is "an eye for an eye, and a tooth for a tooth," just as in the Jewish church. Charity is not that kind of love that gives away one dollar and keeps two; neither is it that kind of love that stands up in the prayer-meeting and says it loves Jesus, and yet turns a poor widow out-of-doors for non-payment of rent; nor is it that kind of love that teaches a Sunday-school class of children, and then next day refuses to let a house to a man because he has children. Charity is the kind of love that allows the other man to have the best end of the bargain. Charity always seeks the humble side in all matters. Charity is the kind of love that suffers everything, and then hangs on the cross and pleads for its murderers.



O HOW precious and joyful the thought that there is no degree of happiness that the lowest, dullest, most ignorant,



and poorest of us cannot have! Great, numerous, and wonderful are the joys of the universe; yet any meek and honest heart can take in all of them. No matter how poor I am, there is no part of true riches that I cannot have. No matter how ignorant I am, there is no needed knowledge that is beyond my reach, and no wisdom that I cannot obtain. No matter how much I may ever have lacked character, there is no plane of perfect manhood to which I cannot attain. There are no beauties that I cannot admire, and there can be no real glories that I cannot share. All of this do I have as a result of having God for a father.



How blessed it is that the kinds of knowledge and wisdom that are most essential to health, happiness, and salvation are such as all can have. Thank Almighty God for His loving kindness in making the best the easiest to learn.



THE general course of man: first a temple of pride, then a tyrant, then a coward, then a slave.



How miserable and worthless, and how lacking of real manly and womanly development, are those who have no



higher object in life than a meal of victuals, a night's lodging, a suit of clothes, a day's pleasure, and a night's gratification. Such people have but one life, and when their bodies die that life dies with them. But how different it is with those who find the right ways of life! They die to the life that dies, and live in and for the life that lives forever, and the proof of that life is the joy it constantly affords in the midst of and under all kinds of trouble: a joy that fills the heart so full that it runs over and fills other hearts. Even death is made its servant to show and prove the worth of every one whose object is truth and whose words and actions are prompted by love, for this is the second life, that death cannot kill.



A MAN never has victory over a trial until he has succeeded in making the trial his servant. Being merely willing to bear the trial is not sufficient. He must so use it, or so see and understand it, as to be made stronger and put in a better place. This can be done only by perfect trust in God through the promises of our Saviour.



IT is not love that leads one to treat a brute as a human being (I mean beyond proper kindness). It is perverted



affection. To prove that it is not love, you will find that those who lavish their affections upon brutes seldom pay much attention to destitute children. The emperor that made a horse his counsel never made a record as a philanthropist.



OF all the millions of people on this earth, how few there are who give any reason for living! The great majority of men live for nothing at all. There are few in any community that have any special object in living. Most men work for something to eat, and eat because they are hungry; beyond that they have little or no object in living. While in this condition this great majority of men are only machines. They have no active mind of their own and have to be operated and run by the minds of those who have special objects in life. No matter what a man's occupation may be, no man can be a completely rounded man without some good and special object in living. The man who lives for a good object never depends on others, and is never idle. He depends on the good there is in the object, and no matter what difficulties he encounters, he is always able to surmount them, and he is always doing something. How often do we see people who are looking for some kind of entertainment by which to



pass away the time. Such people have no special and good object in life. The man with a good object never has any time to pass away. He has use for all the time there is. No matter where he is, he is at work. If he is waiting for a train, or riding on one, he is doing in his mind what he intends to do with his hands, tongue, or pen. We can always tell those who are living for a good object by their demeanor, and also by the very circumstances, in which there is always something that is inspiring. Such people never evince a spirit of self-importance and are not given to foolish talking. You can see that they are filled with substantial thought. It is by such people that the world is held in existence. They are walking fountains of life. The mind that is rightly fixed on a good object is linked to every good in the whole universe. People talk about trying to live a good life; they think if they try to avoid sin they may succeed in living a good life, but this is a mistake. The only way one can live a good life is by having the mind fixed on a good and special object. When a man's mind is thus fixed, all the combined fixed principles of truth support him and actually carry him through every trial. This is why he succeeds in living a good life: his mind is fixed on the good, and the good occupies him. But the man without a special object in life is like a wanderer whose highest



hope is that he may by chance come into some comfortable place where he can eke out an existence that he does not understand, for of all the wonders in this wonderful world the greatest wonder to the man without any special object in life is his own existence.



IT matters not how much a man may know, when he gets out of reach or beyond the understanding of the masses he is no longer a benefit to any portion of the human family.



ALWAYS remember that other knowledge will step right up and offer itself just as soon as you have used for good all the knowledge you have. This is a fixed principle of truth.



YOU say you wish you were not so sensitive. I am glad you are. Did you ever know anybody who was not sensitive to amount to much? But you say you are made to suffer so much. The fine musician has a very sensitive ear and suffers every time he hears a discord, but he would rather suffer than to part with his sensitiveness. The more complete in every way one becomes the more sensitive that per-



son is sure to be, and the more sensitive a man is, the more pliable is he to every touch of truthful intrust. That is, if, instead of worshiping his sensitiveness, he makes his sensitiveness to serve him.

If I am a soldier,
For truth to fight,
I will sense the wrong
To serve the right.



HAVE you ever taken your eyes off other people long enough to look into your own heart and get acquainted with yourself?



IT is a great part of knowledge to know what you believe and just how much you believe it.



I LOVE to dwell upon the fixed principles of truth. Friend, did you ever stop right still and look at the fixed principles of truth, and see how they explain the things of real life? I do not mean the things that seem to belong to life but really belong to death. There is not a thing that we are prompted to do that these principles do not give a reason for. Here is the way we may know when we are doing



right. When people are doing wrong they do not see the consequences; there is nothing to show them. The first thing that sin does to a man is to blind him. It is like a snake with a bird. The first thing a snake does to a bird is to make it insensible of, or blind to, all danger. That is why he charms it. It has the bird in its power. The poor thing does not realize what it is doing when it flits along towards the serpent's mouth. There is a feeling produced in the bird, and it follows that feeling without any intimation of the result. Just so it is with a man when he is under the control of the wrong power. He may have a desire to do right, yet he acts without knowing what the result is going to be. But when a man is under the power of truth he knows his promptings. No matter what he is moved to do, he sees what the result will be before he acts; that is, he will know whether it will result in good or evil.

People question the religion of Jesus Christ; but the people that do it surely have not known a single fixed principle of truth, for there is not a fixed principle of truth with which any and all of His words and acts do not perfectly agree. Let anybody who knows any number of fixed principles test any word or act of the Saviour by those principles and he will see that in every case our Lord spoke and acted



upon, by, and from fixed principles of truth. Look at any word or act of His from the standpoint of any fixed principle of truth, and we see that it must result in good. Living in harmony with the fixed principles of truth is a life of joy and gladness. Knowing your leadings, and looking ahead along the line of those principles, and seeing the result of your actions before you do them (that is, the nature of whatever the result will be, for we cannot know what the result of an act will be in amount), keeps the soul satisfied all the time. The fixed principles of truth are the eternally unchangeable assignments, by which all rightness—that is, every right thing—is produced and developed: It is the fixed principle of truth that educates man. People are thought to be educated when they have passed through college; but among the most ignorant men I have ever seen have been college-bred men, some of whom have been famous for their learning. They were so ignorant as not to know the difference between a highly and keenly cherished custom and a fixed principle of truth. No man can be truthfully called a learned man until he understands the fixed principles of truth. There is one very peculiar thing about understanding the fixed principles of truth. Thomas à Kempis once said that he “would rather have contrition of heart than to know the meaning thereof.” So it is with



some people and the fixed principles of truth: they are so led by the spirit of truth that they understand all the fixed principles of truth, yet they know not one of those principles to call it by name.

To be thus learned does not require hard study, but strict obedience to every truth we know; a determination to do every right thing at any cost. This is what makes the greatest things possible to everybody.





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